

breath, that eternal life is of more value than the temporal, he will hold the latter lightly when it comes to a choice between the two. Thus it was and is with the choice spirits of all ages, the world renouncers, the martyrs, the messengers of holiness in all lands. How magnificent is the heritage which is better than life, and how grand is that soul which has ceased to count this life and what this life offers as matters of paramount or even tantamount consequences. He has taken hold upon the unseen things which alone are the real things. All that he hath will he give for the endless life,—the less for the greater. It is a good bargain; but what must we think of the man who would give anything for this present life which would put in jeopardy that which is to come.

The Voluntary Element in Moral Conduct

There has been considerable speculation concerning the value of the voluntary element in morality. Moral conduct, they say, to have any value must be spontaneous. We must be humble, we must be penitent, we must be honest, we must be charitable, we must be chaste, not primarily as an act of the will, but as an outflow of the nature within. We once heard a distinguished man say that he daily undertook, as a matter of the will, to love the most unlovable person within the range of his acquaintance. We do not believe that this is the highest expression of moral energy, but we do believe that as a discipline it has its value. A man may discipline himself into good habits, and a habit once thoroughly formed so modifies the character that it takes all the force and assumes all the moral value of spontaneity. Take selfishness, that most common element of human nature; what would be the result upon character if a man should "set himself to do at least one thoroughly unselfish act each day? By and by it would become a habit, essential to his happiness, and he would soon find himself doing spontaneously more than one thoroughly unselfish act a day. We do not pretend to say that a man can by this method recover, within the limits of his own strength, the lapses of his moral nature. Behind every successful effort in this direction must be God's grace and God's direct help. The plan is more especially recommended to those who are supposed to have God's grace, but yet lack his goodness. It is a cultivation founded upon fixed laws, and intended to promote rapid and satisfactory growth, the kind of growth which yields fruit. Apropos of the subject is the story of a stingy man just converted. He had a smokehouse full of fine meat, and pretty soon one of the deacons came around to beg a ham for the preacher. Our worthy farmer went into his meat house with a sort of sad and reflective hesitation, brought out a medium sized ham, and proceeded on his way

toward the deacon's wagon. Presently he stopped as if in a study, laid the ham down on the grass, went back to the smokehouse, and brought out another, somewhat larger. Coming up to where the first one lay he threw it down, went back, and brought out the third ham, larger than all the rest. At this point the deacon heard him say to himself, "You stingy old soul, if you don't stop grumbling, I will bring every ham out of that house." As a result the preacher got three hams, and the farmer gained what was more valuable, a victory over his inveterate selfishness. Instead of underestimating and perhaps neglecting the voluntary element in moral conduct, we should harness it, and work it for all it is worth. It is nothing more than the employment of brains and will power and common sense in practical, daily and personal religion, and as these are God's gifts they should be consecrated to the highest uses, the development of the noblest manhood in us, and the diffusion of the greatest amount of good to others.

Personal Mention

Brother John A. Myers, reports one accession at Millersburg, Iowa.

Two have been received into the Poplar Grove church by baptism, Brother Summers, pastor.

Sister Gibbons writes that four members have been added to the mission since the Winona Conference.

Brother Talley is now at work in Chicago. An interesting letter from him appears on another page. He is located at 517 Warren Ave.

Brother E. B. Shaver closed a meeting at St. Luke, Va., with nine accessions; he also reports three applicants at Delbeck, and the work going forward.

Sister Holsinger, Ridgely, Md., is visiting with her parents in Ashland. Brother and Sister Rittenhouse. Her husband also arrived a few days ago.

In sending us the name of an agent for his congregation, Brother Fox says: "I intend to help her all I can, as I feel it the pastor's duty." Thanks, brother.

Brother Emmet Rittenhouse, who has been in the service of the United States army since last May, is now at home, having been mustered out with the rest of the 8th Ohio, last week.

The contribution by Brother McFaden in the home department should be read by all parents in the church. Let us be careful that the children's attention is not drawn away from instead of to Christ, on Christmas.

Brother Mackey reports two accessions in his charge at Salisbury, and the work progressing very nicely. Dr. Mackey is building up a very strong congregation where a few years ago the Brethren had but few members.

Brother Lyon emphasizes a practical truth in his contribution, "If Jesus did not mean what he said, then why did he not say what he meant." That is a hard nut to crack for those who think that he said one thing and meant another.

Brother J. H. Swihart has moved from Rossville, Indiana, to Pennington, Arkansas. With such a strong man as Brother Swihart in that part of the country the readers of the EVANGELIST may expect to hear good results from there.

Brother Welty keeps incessantly at it, and his work is not in vain. Two additions by relation and one

applicant for baptism. There are very few charges in the brotherhood where the EVANGELIST is taken by so nearly every family as in Brother Welty's.

Brother J. L. Kimmel closed a very successful revival at Ankenytown, and at this writing is holding forth the Word at North Liberty. Both of these places are in his charge and among his regular appointments. Some refreshing news may be expected.

In sending the cash for three renewals, Brother Early, Miamisburg, Ohio, says, "We can not do without so valuable a paper as the EVANGELIST." We know the Miamisburg people to be a very faithful people, and we appreciate these words from Brother Early.

The communion service in the college chapel, Sunday evening, conducted by Brother Miller, was a very pleasant service, enjoyed by all who participated. Brethren and sisters from Fair Haven and also those living in Mansfield were present to enjoy the feast, which we are justified in saying was one of love.

By reference to the report it will be observed that the Washington Mission received very substantial aid as the result of the recent journey of its pastor, Brother Lyon. No doubt our brother enjoyed his visit, and as for the people we know they enjoyed his sojourn among them, yet we hope the brotherhood will give that support to the cause of missions that will make such journeys unnecessary.

The "Open Letter," from the secretary of the National Mission Board, brother J. C. Cassel, deserves the attention of every reader of the EVANGELIST. Let us simplify this work, and this we can do only by doing everything systematically. The Board has employed the missionaries. Let the church furnish the "wherewith" to keep them at their places. Send your offerings to Brother Cassel, 709 Arch St., Philadelphia, Pa. From there it goes thro the treasurer, Brother Augustine, to the missionaries.

Brother Furry is giving the young people a very interesting page in the EVANGELIST. Besides Brother Yoder's Notes and Brother Furry's very practical and helpful suggestions, there is to be published the coming year a special article in connection with each topic. This plan is already being executed. This week we publish an article by Brother Cassel, and also one by Brother Miller for the topic December 11. December 18 there will be an article by Brother Livengood, and for the topic December 25, one by Brother Mackey. Surely there will be a revival among our young people.

On another page will be found a brief report of the work here at Ashland in which the brotherhood is specially interested. One was added by baptism a week ago. The thanksgiving offering for missions by the K. C. society amounts to \$2 50. Last month the collection amounted to \$2 25. It is expected to take these offerings each month. Our young people should do more than simply study the Bible and engage in devotions. If each of the 75 or 80 young people's societies in the brotherhood will do as well as the K. C. S. at this place the young people of the Brethren church will raise during the year above \$2,000, and why should we not do it? It can be done easily, and that without much sacrifice. Let every society in the brotherhood respond to the earnest call of the President, Brother Furry, and organize for systematic giving.

Men of tender heart and loving sympathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage.—J. R. Miller.

There is a burden of care in getting riches, fear of keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—Matthew Henry.